

The Description

Princes, is it not then best to speake the truth, if it be
but to shame the Deuill?

And now to purge my selfe from any malicious in-
rent, I do heere protest before the face of the liuing
God, and do further auow it by that Religion that
I do openly professe, that I do know neuer a Cittizen
in *Dublin*, nor any other person that is a native borne
in *Ireland*, that I do either hate or dislike; no, not hee
that hath done me the greatest wrong, but do wish
him as well as I wish to my selfe, that god would make
vs all wise, and set vs in the right tract that leadeth to
life everlasting.

This is all the malice I beare them, this is all the
hurt I meane them; to this end and purpose I haue
written this Booke, not against any Papist in particu-
lar, but against Popery in generall; for Popery in *Ire-
land* is the original of a number of imperfections, that
otherwise would be unknowne, and it is Popery one-
ly that hath secluded the *English* and the *Irish* from
that perfect loue and amity, which else would be im-
braced on both partes aswell to the glory of God, as
to the great benefit of this Countrey.

God bring it once to passe, that wee might all
ioyne together as well *English* as *Irish*, in the true ac-
knowledgement of one God, of one Religion, of one
King, of one Law, and of one loue, this is all that I
wish for, and this is all that I haue indeuoured.

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FINIS.

OPPOSITIONS
OF THE WORD
OF GOD, TOGETHER
WITH THE DOCTRINE OF THE
ROMANE CHVRCH.

Moreouer, what points are held by the
same Church, which she hideth from those
whom she meaneth to draw to
her faction.

Written by PETER MOVLEINE, *Minister of the*
word of God in Paris, and translated by
A. S.



LONDON

Printed by WILLIAM STANSBY for Richard
Moore, and are to be sold at his shop in Saint Dunstons
Church-yard in Fleet-streete,
1610.

OF THE WORD
OF GOD TOGETHER
WITH THE DOCTRINE OF THE
ROMAN CHURCH

Moreover, what points are held by the
same Church, which the said Church
is now in the way to

namely PETER MOVING, and the like
words, which are in the



LONDON
Printed by William Stans, in the Strand
where and where he is the first of the Church
Church, and in the year 1611



To the Reader.

GEntle Reader, both the Argument of this short Treatise (the better part of which consisteth in Oppositions, which the more plainely they bee set downe, the more clearly they appeare) and the purpose of the Author (who made it for the vnlearned) hath made me to abstaine from the flowers of Rhetorique in the translation thereof, wholly applying my selfe to expresse the Authors meaning, as knowing that there is nothing beere but for the simple, who ought rather to be instructed then delighted in matters of Religion. Pardon the Translater hereof, that bee nameth not himselfe, since that he had rather purchase profit to others, then vaine-glory to himselfe. The name of the Author is a sufficient patronage for the booke, who is so acute, and subtile in controuersies of Religion, that he neuer disputeth, but with all he refuteth. Many bookes haue beene written of this Subiect, but none as yet so fitted to the capacitie of the vulgar, neither comprehended in so

TO THE READER.

fewe leaues. Here are no nice distinctions to distract the ignorant, but onely those Papiſticall errorrs are here ſhewed, which are repugnant to the written verity. Let intention accompanie thee in reading, diſcretion in iudging, gratulation in profiting: and if thou beest profited, then ſhall I count my ſelfe to haue well translated. Farewell.

Thine or not thine,

A. S.



OPPOSITIONS OF THE WORD OF GOD, TOGE- ther with the Doctrine of the Romane Church.

*I cannot rank my selfe with the Romane Church,
because shee teacheth things disagreeing with
the word of God, contained in the holy Scrip-
tures.*

I.



OD forbiddeth to add any thing to
his worde: ¶ The Romane Church in
way of contradiction doth add many
things thereunto: as inuocation of
Saints, adoration of Images, the Com-
munion vnder one Species or kinde, a
prohibition to eate flesh vpon certaine
dayes; prayer in a tongue not vnder-

Deutro. 4. 2.

stood of the people, the satisfaction of Saints for the sinnes of
others, the single life of Priests, confirmation, Auriculer con-
fession, the deliuerance of soules out of the fire of Purgatorie
by the indulgences of the Pope, the Iubily at the end of euery
siue & twenty yeares for the remission of all sins, pardons for
a hundred thousand yeares and more, the Lymbus for In-
fants: the institution of Masse Priests, who vaunt that they
sacrifice Iesus Christ, pilgrimages to visite reliques, the diuers
charges giuen to Saints, as to one to cure the tooth-ake, to
another to be patron of the Shoemakers, to another to go-
uerne

uerne Spaine, or France. Particuler Masses, said in a corner of the Church, at the request of some particular man who payeth for them, Masses without Communion, and without assistants: Masses for the corne, heards of cattell, &c. The holy beades which are distributed to procure a hundred yeares pardon of sinne. The *Agnus Dei* which the Pope sanctifieth, giuing them vertue and power against the diuell, and against fiene, the custome to baptise bells, ships, &c. And a thousand such follies, of the which there is not so much as one word extant in the word of God.

II.

Deut. 4. 2.

God forbiddeth to diminish his word, or take any thing from it. ¶ On the contrary side, the Church of Rome hath taken away the second commandement of God, out of the Canons of the Masse, in the which is contained an expresse prohibition to make any resemblance of any thing, which is in heauen aboue, and in the earth beneath, in way of worship. With the like impudencie haue they tooke from the Bible these wordes: that the seede of the woman (namely Iesus Christ) should bruse the head of the serpent: saying, that it should be read thus, that the woman shall bruse the head of the serpent: giuing that honour to the virgine *Mary*, which is due to our Sauour Iesus Christ.

III.

2. Timoth. 3. 15.

Saint *Paul* saith, that the holy Scriptures are able to make vs wise vnto saluation: ¶ On the contrary side, the Church of Rome teacheth that the word of God is insufficient to declare the truth: that it was not instituted to be the rule of our faith: that it is but a peece, or part of that rule. And that it is not the principall, and soueraigne Iudge in doubts and controuersies of Religion: but that this prerogative of right belongeth to the Church of Rome.

'IIII.

See the 3. verity of Charvau, & Bellarmine de verbo non Scripto, and the Bishop of Eureux in his booke of traditions.
Rom. 11. 31 and 32.

The Apostle *S. Paul* in his Epistle to the Romanes, threatneth the Church of Rome, that shee should be cut off, if shee perseuered not, or if shee grew high minded. ¶ On the contrary

trary part, the Church of Rome at this present day vaunteth, that she cannot erre: and that her head, to wit the Pope, cannot become an heretique.

V.

God doth exhort vs to reade the holy Scriptures, not that *Reuel. 1.3.* excepted which is most obscure in them, as the Reuelation, *2 Pet. 1. 19:* and the Prophets. ¶ On the contrary side, in the Church of *Acts. 17. 11.* Rome the people are not permitted to reade the holy Scriptures, least they become heretiques; neither doe they suffer the word to be read in a tongue vnderstood of the people.

VI.

The Apostle *S. Paul* would haue vs pray and speake in the *1. Corinths. 14.* Church, in a tongue vnderstood of the assistants; and saith, that he had rather pronounce in the Church *siue* words with vnderstanding, then tenne thousand in a tongue not vnderstood. ¶ On the contrary part, in the Church of Rome the diuine seruice is said in an vnknowne tongue, and the people are accustomed to pray to God without knowing what they say: from whence it commeth to passe, that oftentimes they say a *Pater noster*, before the Image of *S. Nicholas*, or *S. Robt.*, and say an *Aue Maria*, as if it were a prayer.

VII.

The same Apostle holdeth it a thing impossible for a man *Rom. 10. 14.* to call vpon him, in whom he beleeues not, saying, how will they call vpon him in whom they haue not belieued? and all the prayers of the holy Scripture are addressed to God: ¶ On the contrary side, in the Church of Rome they inuoke them, in whom they beleeue not, and addresse their prayers to the creature.

VIII.

The holy Scripture teacheth vs, that God alone knoweth *1. Kings. 8. 39.* and searcheth the hearts of men. ¶ On the contrary side, the Church of Rome telleth vs, that the Saints know our hearts, and thoughts.

IX.

The holy Scripture presenteth Iesus Christ, as him who *1. Timoth. 3. 16.* hath *Acts 4. 13.*

Quorum precibus, meritisq; In the Canon of the Masse.

hath giuen himsele a rancome for vs: and moreouer sayth that saluation belongeth to him alone. ¶ On the contrary side in the Romane Church it is taught, that the Saints and Monkes haue done and suffered more then they ought, and beyond their duety, for the payment and absolution of the punishment due to their sinnes, and that this ouer-plus serueth for the payment and acquitting of other mens sinnes: wherefore in the Masse and prayers of the Church of Rome, they pray not onely to God, through the intercession of Saints, but also ground their demands vpon their merites.

X.

Galat. 6. 5.

Saint *Paul* saith, that euery one carrieth his owne burden. ¶ On the contrary side in the Church of Rome they teach, that by fasting, afflicting our selues, and giuing to the Church, we may beare the paine due to the sinnes of our friends, as also that we may shorten their torment in Purgatorie.

XI.

*1. Iohn 2. 1.
1. Timoth. 2. 5.
Rom. 8. 33.
Rom. 5. 10.*

This is to bee seene in the virgine *Maries* Psalter.

The holy scripture termes Iesus Christ our onely aduocate and mediator, who sitting at the right hand of God maketh intercession for vs, and who loueth vs with a Soueraign loue, euen to thrust himsele into the iawes of death to saue his enemies. ¶ On the contrary side, the Romane Church setteth him foorth like a seuerer Iudge, full of wrath and indignation against vs, till the Virgine *Mary* standing before him, appease his anger, and turne his indignation from vs.

XII.

*Deut. 4. 15.
and 16.*

God in his law forbiddeth all men to represent him by any resemblance or picture whatsoeuer. ¶ On the contrary side the Church of Rome painteth foorth the Trinity most grossely.

XIII.

Exod. 20. 4. & 5.

God forbiddeth in his law to bow before the likenesse or similitude of things, that are in heauen aboue or in the earth beneath it. ¶ On the contrary side, in the Church of Rome they kneele before the Images of Saints, doe reuerence to them,

them, carry them in proceſſion, cloth them, put them on cleane caps every holy-day, light candles by them: and to ſhew ſome holines to be in the Image, they will haue of one and the ſelfe ſame Saint many Images, one of the which ſhall be viſited, and honoured, another abandoned and forſaken.

XIII.

The Apoſtle S. *Paul* ſaith, that whatſoeuer is done without faith, is ſinne. ¶ On the contrary ſide in the Church of Rome they teach, that thoſe, who are Infidels, and without faith, doe neuertheleſſe good workes, and merite by them, which they call merits of congruity.

XV.

The holy Scripture ſpeaking of man, not regenerate, and as he is in his owne nature, ſaith, that all the thoughts of man are at all times euill, and that he is dead in ſinne, and that we cannot ſo much as will what is good. ¶ On the contrary ſide in the Church of Rome they teach, that man not regenerate, hath freewill, and hath the power to chuſe what is good.

XVI.

Saint *Paul* calleth the concupiſcence which remaineth in the faithfull, ſinne. ¶ On the contrary part the Church of Rome teacheth, that it is not ſinne.

XVII.

The holy Scripture ſaith, that there is no man without ſinne, and that we all faile, and fall in many things: and Ieſus Chriſt commaundeth his Apoſtles, and vs all, to reapeate this often, *Forgiue vs our treſpaſſes: Iob, David, S. Paul* acknowledge themſelues to be ſinners. ¶ On the contrary ſide in the Church of Rome they teach, that man can fulfill the law, and by conſequence, be without ſinne: nay, which is more, they teach that man can doe more, then God commaundeth in his law to be done: although hee commaund vs to ſerue him with all our hearts, with all our ſoules, & with all our might.

XVIII

The Apoſtle Saint *Paul* ſaith, that all our ſinnes are forgiven vs freely, or as we commonly ſay, *gratis*, and that the

blood of Iesus Christ doth cleanse vs from all our finnes, ¶ On the contrary side, in the Church of Rome they teach that our finnes are not forgiven vs freely : but that wee must pay satisfaction for them, and endure paine for them, both in this life, and in Purgatory : and that besides the blood of Iesus Christ, we must haue another cleansing and *purification of ours in the fire of Purgatorie, from whence there is no deliuey before the last penny be paid.

XIX.

Reuel. 14. 13.
Esay. 57. 2.

Heb. 9. 27.
Luke. 23. 43.
Luke. 2. 29.
2 Tim. 4. 8.

The spirit of God saith, happie are those which die in the Lord : and that they rest from their labours : in like manner those which walke in Gods wayes, when they die enter into peace : and repose themselves in their beds : Item, that it is ordained that euery man shall die once, and after that shall iudgement come, without making mention of any fire, through which we must passe before we come to iudgement : and the Scripture witnesseth to vs of the good theefe, that the same day which hee died, his soule entred into Paradise : and of *Siméon*, that he is entred into peace : and of Saint *Paul* that hauing finished his course, he receiued a Crowne of glory. ¶ On the contrary side, in the Church of Rome they teach, that the soules of the faithfull are carried into a fire, there to be tormented for a long time together, as appeareth by the pardons for an hundred thousand, and two hundred thousand yeares. For this reason also are Masses saide, for such as haue bene beneficiall to the Church foure or five hundred yeares agoe.

XX.

Rom. 6. 23.
Luke. 12. 32.
Ephes. 2. 8.

Luke. 17. 10.

The holy Scripture calleth eternall life a gift, and an inheritance. ¶ On the contrary side, in the Church of Rome they teach, that wee purchase life euerlasting by our merits, notwithstanding that Iesus Christ hath taught vs, that when we haue done all that we can doe, we are vnprofitable seruants.

XXI.

Math. 10. 43.

The remission of finnes is set forth in the Gospell, as a gift promised to those who belieue in Iesus Christ. ¶ On the contrary

trary part, the Pope remitteth finnes of all sorts, be they neuer so lewd, and enormous, not as one who inuiteth, and summoneth sinners to apprehend the grace, which is purchased for vs by Iesus Christ: but he giueth the remission of finnes in the forme of Arrests, and Letters Patents, sealed with leade vnder the Ring of the fisher, as if a King did speake, and not an Heraulde of the grace of God.

XXII.

Remission of finnes is published in the Gospel, and declared to all men of all nations whatsoeuer. ¶ On the contrarie side in the Church of Rome: the remission of finnes is tied to one certaine day, to one certaine place, to one certaine yere, and to one certaine Conuent, whether the people are bound to goe to seeke pardons for their finnes: in like manner the full pardon of all finnes is published at Rome, in the yeere of Iubile, which is renewed very often: to wit, at the end of e-
 uery fiue and twentie yeres: from whence it followeth, that the remission of finnes is easily to be obtained, but hard to be obtained by them who dwell farre off, especially if they bee sicke, feeble, or are destitute of horses: as also that God is more mercifull in the yeere of Iubile, then in any other yeres, & that the prayers made in the Churches of the Gray-Friers, where the Iubile is kept, are better then those which are made at the Iacobins Conuents: counting it a great unhappinesse to die a little before the Iubile: whereas he that dieth incontinently after the Iubile goeth directly into Paradise.

XXIII.

Iesus Christ sayeth that happie are the poore, for theirs is the kingdome of God. ¶ On the contrary side in the Church of Rome it may be said, Blessed are the rich: for they haue wherewithall to pay for Masses after their death, the which Masses are of power & vertu, to take away & nullifie the pain of Purgatorie: they say more particular Masses for the poore, the order of begging Friers neuer goe to visite a dying man, except he be a man of wealth: they say no Masses for nothing: in brieue with the Church of Rome, euery thing is solde,

Which they
call in the Ro-
mane Church
Annates.

buriall, the ringing of Bells, Confessions, Prayers, Remission of finnes; besides this, boxes set in order to invite the people to contribute to the Church, although she haue the third part of the reuenues of the kingdome: and the Pope bestowen Bishopricks vpon this condition that he shall haue the first yeeres rent.

XXIIII.

Gal. 2:16.

The Apostle Saint *Paul* teaches vs, that we are iustified by faith onely, and not by the workes of the Law. ¶ On the contrary side the Church of Rome teacherh, that a man is iustified by his workes: not only by that iustification towards men, (which *S. James* maketh mention of) but also toward God.

XXV.

Acts 11. 16. 43.
Acts 13. 39.

Saint *Peter* saies, that whosoever beleeueth in Iesus Christ shall haue remission of finnes: and Saint *Paul*, that whosoever beleeueth in Iesus Christ, shall be iustified. ¶ On the contrary side, in the Church of Rome they teach, that euery man that beleeueth is not iustified, neither hath alwayes remission of his finnes, since that as they say, to beleuee and to haue faith, is onely to hold for truth all what God hath saide; all which the diuels and many of the wicked beleuee.

XXVI.

Ephes. 2. 12.
Hebrewes 3. 6.
Iohn 3. 16. 17.
& 18.

God would haue vs to approach before him with boldnesse and confidence, through the faith which wee haue in Iesus Christ: and that wee retaine to the end the assurance, and glory of our hope: and Iesus Christ doth assure vs, that whosoever beleueth in him shall not perish, but haue life euerlasting. ¶ On the contrary side, the Church of Rome callet this confidence and assurance, a presumption: teaching the people that they should doubt of their saluation. From whence ensueth, that he who is in his death-bed, and beleueth in Iesus Christ, ought to doubt of the truth of the promise of God, who saies, that whosoever beleueth in Iesus Christ, shall haue life euerlasting.

XXVII.

Colos. 2. 13.

Saint *Paul* hauing said, that all our finnes are forgiven vs freely:

freely: addeth in another place, that where remission of sinne is, there is no more sacrifice for sinne, and that Iesus Christ doth not offer himself often for vs. ¶ On the contrary side, in the Church of Rome they offer euery day sacrifice propitiatory for the redemption of our soules, and they pretend to sacrifice Iesus Christ himselfe, although the Scripture teacheth vs, that Iesus Christ hath a true humane bodie, as we haue, the which is placed at the right hand of God, and is contained in heauen, from whence he shall descend at the day of iudgement.

Heb. 10. 18. &
Chap. 9. 25.

XXVIII.

Iesus Christ forbiddeth his Apostles to raigne one ouer another: and S. Paul saies, that hee was in nothing inferiour to the most excellent Apostles: as also that, hee had not his charge from any man, but from Iesus Christ. ¶ On the contrary side in the Church of Rome, they make S. Peter the head and the Prince of the Apostles, hauing authority and commaund ouer them, as if they were all subiect vnto him: in like manner the Pope willeth all other Bishops to take their charge of him.

Luke 22. 29.
and 26.

2 Corin. 13.

11.

Galath. 1. 1.

XXIX.

S. Paul would haue a Bishop to be the husband of one wife, and that he keepe his children in all obedience toward him. ¶ On the contrary side, in the Church of Rome Ecclesiasticall persons are forbidden to marrie: a doctrine which the same Apostle calleth the doctrine of diuels.

1 Timoth. 3. 2.
and 4.

In the 4. Chap.
of the same
Epistle.

XXX.

The word of God would haue vs, when we are inuited by Infidels, to eate whatsoeuer is put before vs, without making a conscience so to doe. ¶ On the contrary side, those of the Romane Church being inuited by vs, would make it a conscience to eate of all that we set before them, we (I say) whom they name Heretiques, and ranke with Infidels.

1 Corin. 10.
25. & 27.

XXXI.

S. Paul would haue all men to be subiect to the higher powers, and to Princes, who carrie the sword to doe iustice.

Rom. 13. 1. & 4.
14.

¶ On

¶ On the contrary side, those in the Church of Rome, who haue retired themselves into a Conuent, are not onely free from the power and commaund of their Princes: but also of their fathers and mothers.

XXXII.

Mat. 26. 27.

1. Cor. 11. 28.

Our Sauour Iesus Christ distributing the cup in his last supper, said, *Drinke of this all*, and S. Paul willeth, *that every one hauing pruned and searched himselfe, drinke of this Cup*. ¶ On the contrary side, in the Church of Rome the Priest alone drinketh, and the rest of the people feedeth vpon one Species or Kinde onely.

XXXIII.

1. Cor. 11. 24.

Our Sauour Iesus Christ distributing the bread, sayd, *take, eat*. ¶ On the contrary side, in the Church of Rome the Priest in the Masse eateth alone, yet notwithstanding in way of mockage, he saies, *take, eat*; and prayeth for all those who haue eaten and participated at the Altar, albeit himselfe eateth and drinketh alone.

XXXIIII.

Vt quot quot ex
hac altaris par-
ticipacione Sum-
serimus.

Mat. 26. 29.

Our Sauour Iesus Christ calleth that which he gaue to his Apostles, *the fruit of the vine*. ¶ On the contrary side, in the Church of Rome they teach, that it is not the fruit of the vine, but bloud.

XXXV.

1. Cor. 10. 16.

In the 10. chap.

¶ 11.

S. Paul saies, that hee brake bread in the Lords Supper, with these words, *the bread which wee breake*: and himselfe fise times together saith, *that we eat bread*. ¶ On the contrary side, in the Church of Rome they teach that it is not bread, but *Iesus Christ*, as great, and as tall as hee was vpon the Crosse: and moreouer in breaking him with their teeth, they breake him not; but remaineth whole in euery part & peece of the host, or Sacrament.

XXXVI.

1. Cor. 10. 20.

They call the
Supper the
washing of the
Poores feet:

S. Paul calleth the Sacrament, which Christ ministred to his Apostles, the Supper of the Lord: but in the Church of Rome at this day there is a number of Masses different in ceremonies,

remories, different in the end, and purpose for which they *S Genesius*
are made: which are high or low, dry, or current: there haue *the Patronesse*
you a Masse for *S. Genesius*, *S. Michael* and others. *of Paris.*

XXXVII.

Beside these doctrines and many more, contrary directly to the word of God, and besides those which are not contained in the holy Scriptures, but inuented by men vnder the name of *Traditions*; there remaineth as yet a meruailous abuse committed in the ceremonies of the Romane Church: of the which some are superfluous, and ridiculous: other some contrary and repugnant to the honour of God, and his word: all in general, excessiue in number, & yet held more necessarie then doctrine it selfe. The superfluous and ridiculous ceremonies amongst others, are those which the Priest obserues in the Masse, in the which hee maketh a thousand turnings, faigneth to sleepe, mutters out his words softly, makes his taile to be lifted vp, causeth a bell to be sounded, &c. *Item* the salt, and spetle in baptism, the blowe, and the band which the Bishop giueth in the confirmation. In like maner those which the Pope obserueth in the Procession, causing God to be caried vpon a Hackney, with a Lanterne before him to giue him light, together with many such like absurdities. The ceremonies contrarie to the word of God, are no fewer in number; as when the Priest turneth his backe to the people, listeth vp the Host behinde, muttereth out the words of Consecration for feare to be vnderstoode, speaketh in an vnknowne tongue, &c. For Iesus Christ hath done the quite contrary vnto this: as also the adoration of the Host is cleane contrary to that which the Apostles did, who sate at the Table not adoring it, acknowledging as it were, that it was not God, which they receaued, and eared, and that they offered nor any sacrifice propitiatory: of this kind are so many feasts, which fight with the law of God, the which saith, *Sixte dayes shalt thou labour, &c.* But the wont is, that these ceremonies and humane intentions are placed about the word of God, and his Commandements: for he that hath blasphem

med the name of God, shal not be so abominable vnto them, as he that eateth flesh on good Friday, which neuerthelesse is the day on the which Christ ordinarily did eate the Paschal Lambe, and holy dayes with them are celebrated and reuerenced with more solemnity then Sunday: and at Rome it is a lesse matter to be a despiser of God, and be giuen to vnnaturall vices, then to detract from the Popes holinesse: For this latter point a man is burned quicke, and the people are instructed to talke of Procession, Chapelots, or Beades, Images, Reliques, Iubilies, ornaments of Altars, &c: but of the mysteries of our redemption, of the sauing grace in Iesus Christ, and the whole doctrine of the holy Scriptures they are wholly ignorant, and are to them as clasped bookes.

XXXVIII.

To conclude, I abhorre the pride of the Pope, and do not see that he doth any thing that S. Peter did, of whom he stiles himselfe successour: neither that S. Peter did any thing which the Pope now doth: For S. Peter preached the Gospell with patience, zeale, and pouerty. ¶ On the contrary side, the Pope preacheth not at all, but giueth and taketh away Kingdomes, causes himselfe to be carried vpon the shoulders of men, makes Kings hold his bridle, Emperours kisse his Pantable: nay, he maketh his household seruants, and Cardinals goe before Kings, he neuer saluteth any man; nor doth euer reuerence to any man: hee pulleth soules out of Purgatorie, absolueith and dispenseth with Oathes, promises made vnto God: he weareth a triple diademe; and giueth pardons for millions of yeares, hee nameth himselfe in his Canons, decretals, and extrauagants, *God, Spouse of the Church*; hee calleth his ordinances *Oracles*, that is to say answeres of God: hee braggeth that all power both in heauen and earth, is giuen him, that all law, and right is in the closet of his owne breast: also that hee cannot erre in faith: that hee can send soules to hell by troupes, without any person daring to controule him: and hauing made lawes for the Church, will not be subiect to them himselfe. Moreouer, because there is no saluation

Lib. de ceremonijs Sacris. cap. de receptione regis et cap. de fest. Papal.

Lib. 1. de ceremonijs Sac. can. Satis in distinct. 96 can. nos iusticia de immunit. in 6. Extra de Maioribus et Minoribus. c. 33 can. fundament. de electione in 6 can. 9. Papa dist. 40. causa 15. qu. 1. can. idem.

tion without the Catholique and vniuersall Church, which is the assembly of the Elect, and faithfull, the communion of Saints, and the body of Iesus Christ himself being the head: and because there is no other meanes to be the body of Iesus Christ, but to cleaue fast to Iesus Christ, and that the way to be vnited with Iesus Christ, is faith: I do assure my selfe that beleeuing in Iesus Christ, I am of the Church, and shall haue life euerlasting: although the Pope doth excommunicate me; his thunderings and Canons are but charged with winde, against those who build themselues vpon Iesus Christ, & trust in his word.

Certaine points beld in the Romane Church, which they would hide from those, whom they meane to drawe to their faction,

THE Romane Church holdeth and teacheth, that a man cannot onely fulfill the Law, but also doe more then the Law doth prescribe, and doe better things and more perfect then GOD hath commaunded, which they call works of Supererogation.

Item, that a man may suffer more in this life then is necessary, and more then is due to satisfie God for the paine due vnto his sinnes; which they call superabundant satisfactions.

Item, that these superabundant satisfactions of Saints, Bellar lib. 1. de Monks, and Martyrs, may be transferred to others, as well in dul. cap. 2. dead, as liuing, & turned into satisfactions for their sinnes.

Item, that the Pope doth heape vp these works, and super- Extra. ung. Papa abundant satisfactions in the treasure of the Church, and clemens 6. can. mingling them with the superabundant merites of Iesus unigenitus. Christ, doth distribute them by indulgences.

That the indulgences of the Pope extend themselves, even to them that are dead, in such sort that the Pope doth draw soules out of Purgatory, by applying to them the merits and satisfactions of Saints.

And these pardons extend themselves to a hundred thousand, or two hundred thousand yeares: at Rome in the Church of *S. Bibiane*, there are six hundred thousand yeares pardon on the day of all Saints, for those that will make some voluntary offer: there are found as yet greater Pardons then these in other Churches; as is to bee seene in the booke of Romish indulgences, printed at Rome by the authority of *Leo* the tenth, &c.

By *Marcel.*
Franko a. 1599.

Item, in the Romane Church they teach that wee must adore images, this is to bee seene in the Councell which they name the seuenth, or the second of *Nice*: and in *Cardinal Bellarmine*, and others: also they picture GOD against the manifest prohibition made in the law of God in the second commandement, which therefore they haue cut off from their Houres and breuiaries against the expresse prohibition made in the fourth of *Deuteronomy Ch. 4. Vers. 15. and 16.*

Quorum meritis precibusq; concessis.

Item, to this day by the consentment, and approbation of the facultie of Diuinitie in Paris, in the yeare 1602. they haue reprinted the Psalter of the Virgin *Marie*, where she is called the first cause of saluation of the world, the Inuentresse of grace, the Diuine Maiestie, she in whom wee alone place our hope, she which doth appease the indignation of Iesus Christ, when he is incensed against vs, the Spouse of God, &c.

In the Masse the Priest demaundeth the fauour of God, through merites of Saints: which is a language or manner of speech, which a Subiect dare not vse to his Prince. In the Breuiaries oftentimes such prayers are read: for the merit of such a Saint or a Saintesse, giue vs life euerlasting: and the Priest bowing himselfe before the Altar, demaundeth that it would please God to bee fauourable vnto him, for the merits of those Saints, whose reliques are vnder the Altar.

In the Church of Rome they teach that a man ought to purchase

purchase the Kingdom of God by his own merits: nay which is more, they attribute to man merits *ex condigno*, that is, of themselves worthy, which may be a price worthie so excellent a purchase, as is life everlasting.

Item, they there teach, that vnder the earth there are foure stages, of which Hell is the lowest, next to that Purgatorie, next the *Lymbus* of little Children, which die without baptisme, and who are deprivied of everlasting saluation; and aboue all those is *Lymbus* of the fathers, dead before the coming of Iesus Christ in the flesh.

Item, they there teach, that Iesus Christ did not deliuer vs by his death from all punishment, due to our sinnes committed after Baptisme.

Item, they there teach; that the true bodie of Iesus Christ is truly, and sensibly broken, and bruised in the Masse by the teeth of the faithfull, and yet they teach, that if the Wafer were broken into a thousand peeces, that in euerie peece the bodie of Iesus Christ is whole, with all his parts, and members, as great, and as tall as he was vpon the tree of the Crosse: also they teach, that that which the Priest breaketh is no longer bread, althogh *S. Paul* saith, *The bread which wee break*, &c. They teach that the bodie is in the Cuppe, so that the Priest drinketh the bodie of Iesus Christ; & although euerie one saith that hee eateth God, and carrieth God, and that in the Masse he receiueth his Creatour; notwithstanding there hath not been any one hitherto that hath dared to say, that he drinketh God, or that God is in the Cup.

From the beginning of Masses, or Masse-bookes, there are found Caueats, or rules of the Masse, in the which among many other Rules, it is commanded, that if a man hauing receiued the host, doe chance to cast it vp againe, that then he must lick it vp, and eat it once more as presupposing God to be in the thing which is vomited, but if it happe that a man hath not the heart and stomacke so to doe, he is then commanded to burne this vomited-stuffe, and to turne the ashes thereof into Reliques: the same also is commanded concern-

Concil. Trident.
Can. 12. si quis
dixerit, & Audradius in. burne
locum. Bella. li. 1
de purg. cap. 7 &
10. 2. de conse-
cra. can. Ego Be-
rengarius.

Hanc oblationem quam tibi
offerimus in honorem beate
virginis & omnium sanctorum.

ning rats, and wormes, who haue knawen, and eaten the sacred host.

*Non munera
accepta habere
dignum, sicut
accepta habere.
dignitas et mu-
nere parati tui
Abel.*

*Iube hoc per-
ferri per manus
sancti Angeli tui.
Corpus tuum
Domine quod
sancti adherent
offerunt mihi.*

In the Masse the Priest saith, that hee offreth Iesus Christ to God in a Sacrifice truly propitiatorie, and satisfactorie for the finnes, as well of the liuing, as of the dead; yea, he offere him vnto God in honour of the Saints, as the words are expressely set downe in the masse, and prayeth to God, that it would please him to receiue the sacrifice which he maketh, to wit, Iesus Christ with as gracious and fauourable an eie, as in times past he receiued that of *Abel*, that is to say, a Sacrifice of beasts.

He prayeth that the Angell may carrie his Sacrifice to the celestiall Altar, then he catech it, and hauing eaten it, he prayeth that the bodie which hath eaten, may remaine cleauing to his entrailes or bowels.

And these Messels or masse-bookes serue for all vses, euen for corne and heards of cattell; in these messels or masse-bookes are to be found masses of women great with childe, masses of Virgins, whereof *S. Paul* contenteth himselfe to say, *The Supper of the Lord*. As concerning finnes, the masse is not but for veniall sins, and for the mortall sins which a man hath forgotten.

*Idem sacrum, co-
mune cap. de in-
stitutione cap.
dist. 2. Papa.*

Also in the Church of Rome it is held, that the Pope cannot become an Heretike, and though hee should send foules by troupes and cart-loads into Hell, yet no man ought to reprove as him for so doing: he nameth himselfe God, the fount of the Church, his holynesse, and his words Oracles, that is to say answers of God, and his Decrees, canonically writings: he graunteth and taketh away Kingdomes, hee dispenseth with othes and voves made to God, he sayes that he cannot bee made an Heretike.

*Idem sacrum, co-
mune cap. de in-
stitutione cap.
dist. 2. Papa.*

His ordinances, as to forbid to eat flesh in Lent, are more stragely claimed than the commandments of God, as the prohibition to fornicate and whore: he blasphemeth that all power is giuen him both in heauen and earth: hee taketh away the second commandment from the Law of God: he blasphemeth

the

the people from reading the holy scriptures, the which some
of his faction, call insufficient to declare the truth, it being
but part of the rule : and that the other part is the word not
written, which must be learned of him, and those to whom
he hath giuen charge, and vocation to it : so that no man
can reprocue him, except hee be authorized and approoued

by the Pope, and to bring his Tyrannie to a head, he

*Causa 25. quæst.
can. 1. deo.*

saies, that the Pope giueth Lawes to the

Church, to the which neuerthelesse

he is not subiect, as being

maister of the

Law.

FINIS.